CHRONOLOGY AND SHORT HISTORY OF IRANIAN LAKS (CASE STUDY LAKI PEOPLE IN LORESTAN PROVINCE OF IRAN)

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Abstract. One of the topics that have been used in Iranian studies and cultural Anthropology is local Chronology. In this connection laki Chronology is disputable. tribes calendar, and various geographical regions, in order that, this matter hasn't been addressed as proper as it should be in respect to scientific view at some vast territories and data and information had been rare regarding to this and most of the subjects is being transferred orally among generations. One of the tribes, which is rich in respect to its manner and olden elements, is Laki tribe. Laks are independent group from Aryan race that are inhabitant through *Lorestan, Kermanshah, Ilam*, and *Hamedan*an sporadically through different regions in Iran and also at *Karkock*, *Khaneghin*, and some other parts of Iraq. Chronology is based on the way of time evaluation, dates counting, weeks, months, or particular Chronometry expressions that is based on culture and civilization of this tribe, which has inseparable link with Iranian culture, and it went to show far reaching history of Iran and march of the events, in order that, the scope of cultural richness hasn't fallen victim to decadence and transformation. The aim of this this paper is to investigate the Lack review of literature based on identifying Chronometry structure of this tribe and its characteristics. The main subject of this paper is that what aspects of Laki peoples' life lead to the fundamentals underpinning forming of Chronology? Achievement of this research indicates that this Chronology structure and fundamentals underpinning forming of Chronometry is based on this tribe lifestyle and a close connection is seen among them. Range of study is the geographic area of three city dwellers Lak in *Lorestan* province, the *Noorabad, Alashtar and koohdasht*.

Key word: Laki language, Lakiethnic, social life, Chronology, Astronomy,*Nowruz*, Iranian calendar.

Introduction. Undoubtedly, time was one of the first phenomena that human recognized and appreciated. Day to night and night to day- time transformation has been determined at least two time units for human. The appearance of the moon in the shape ofcrescent and its appearance change, then reoccurring and disappearing, during the 29 or 30 night consecrated human to larger unit of time. Since the celestial mass called the moon has been effective in the creation of such unit, the name of the moon has used to name this unit. The time interval between the appearance of new moon and another month during thousands of years was the highest time unit in counting and defining the minutes of life. The Iranian has been long since established the chronology based on their calendars. A round of complete movement of the earth around the sun is the basis of the year's evaluation, and the source of it is when the sun is delivered from the tower *Hout* or fish to the tower *Hamal*[12] or lamp, then day and night in that position is equal. A complete round of Earth around the sun is 365 days 5 hours, 48 minutes and 46 seconds (Taghezadeh,1978:3). From the distant past, the Iranian ancient calculated 365 days of the year and refused to count about quarters of the day, 365 days including 12 months 30 days and 5 additional days, which were not considered as any month, and called it "*Wiehzak*". These 5 days has been known to stolen 5 days during the Islamic era. Thus, the Iranian year is different every four years one day, or more precisely, every 128 years 31days relation to the Solar year[13] real: That is less. For this reason, what we have in this ancient Iranian month and year has been always *Nowruz* or new day is wanderer. Despite the variability of the year in the Sassanid era[14], which many evidence confirms, we also know of a constant year, most likely its beginning at the first spring and close to it: That's not more than a month ahead or a few days behind it. Therefore, the months and days of this year almost remain close to their main astronomical site. This year's stagnation was carried out by a intercalary which was completed every 120 years in one month (Taghezadeh,1978: 10). Thus, at the time of Sassanid era, there were two types of years based on the chronology: variable year, based on which year 365 days, didn't intercalary year and fixed year in which the intercalary was counted therefore *Nowruz* is in time and stagnant in any period of 120 years. Like other Iranian tribes Lak has been different elements of chronology. Laki local chronology features delicate point that reflects the ancient local culture of their region. This expensive heritage, despite being neglected in different periods of government, has significant points that correlate with ancient calendars. This article has been tried valuable points that are interpreted verbally among Laks about measuring time, changing season record, then match the same with the ancient period and comparative. The main purpose of this paper is compression chronology, method of calculating the time of retreat between the Laki tribes. The main question is what the origin of Laki chronology is and which way of life has been influenced them? This paper belongs to the field of ethnography and folk lore by historical roots. Therefore, it is based on ethnographic studies and related methods. Ethnography is recognized as one of the most prominent types of qualitative methods, and the theory that forms the framework of the anthropological areas. Ethnographic techniques, including the presence in the field of research observation, are the fundament of the ethnography. This research is based on the ethnographic techniques. The geographic area consists of three city: *Alashtar, Noorabad and Koohdasht* from *Lorestan* Province in western Iran.

[12]The first tower of twelve towers, equal Iranian *Farvardin* moonnd equal April. The earth in its circle around the sun runs twelve towers to complete the year.

[13]Solar year is defined as the time interval between two successive relative position of the Sun and the Earth

[14]As was customary at the time of the Achaemenids, the Sassanid court also had official yearbook (Christensen, 1945: 37).

1. The necessity and background of the research.

The history of the world is usually written, since in the long run, only governors could written, easily conclude that most of the history remains in politics, wars, and the like.it should be remembered that humans throughout the world, in all language transmitted only small fraction of their knowledge and findings from writing to later generations. While the mainstream has been transmitted orally to the posterity in history and prehistory, so oral sections are as valuable writing, in some cases, the importance of oral culture is even more than the written. The Laki people more than other Iranian ethnic has been preserved orally culture. The purpose of this paper is no Scientific research in this field.

2. A short look at the history of Per-Islamic Iranian time reckoning

Time reckoning and cylindrical system in Iran / Persia have a rich old history, from ancient developments to modern official approval[15]. There are authoritative documents of different Iranian cylindrical systems, dating from the Achaemenids period. The Old Iranian calendar was a sun solar one, with twelve thirty days months. No direct testimony survives for the intercalation system of the Achaemenids calendar. While some scholars, e.g. *Hallock*, hold that the system of intercalation in o thirty days on Old Iranian calendar has been the same as that of the Babylonian calendar[16]some others, e.g. *Hartner*, maintain that the intercalation system has not been the same in the Old Persian and the Babylonian calendars[17]It is not difficult to find documents for cylindrical parameters, e.g. the length of the solar year, in ancient Iranian texts. As an example, "different estimates for the length of the solar year in Persia may be inferred from the different statements of the *Bundahishn*" that in chapter 5 gives the length as 365 days, 5 hours, and some minutes, while in chapter 25 "contains the statement that the length of the year or 'the revolution of the sun from Aries to the end of the months' was 365 d. 6 h. and some minutes. This last estimation is also given in the:"*Denkard*"[18]. It seems that there have been two kinds of solar year in use: a sidereal year (held to be about 365 days, 6 hours and 13 minutes) for religious purposes, and a shorter civil one for the secular affairs of the state, both requiring occasional reforms or adjustment to fix some days of solar months for the important national or religious events. Astronomical observations, yielding astronomical tables, date back to pre-Islamic era, so that "a report in the book [*Az-Zīj-al-Hākimī*] composed about the end of the tenth and the beginning of the eleventh century [centuries] by the famous astronomer "*IbnYūnis*" shows that astronomical observations were undertaken by the Persians some 360 years before the famous observations under the Abbasid Caliph *al-Ma'mūn* about AD 833.It seems that Zoroastrians have made use of a lunar year, so that the Sassanid civil calendar was a lunar one with the addition of the epact in each year. Moreover, a solar calendar too was in use in which "the cumulative lag of an additional quarter- day per year was corrected, theoretically at least, by the intercalation of one month in every 120 years. According to [*Bīrūnī*] another system of intercalation was also used: insertion of one month in every 116 years in order to recover the quarter-days plus an additional one-fifth of an hour per year[19].The beginning of the calendar in Achaemenids time reckoning was renewed with the first year of reigning of a new king.24 This was an old method for specifying the first year of a calendar that the Persians had adopted from Babylonians, on the grounds of such a tradition, the year 632 A.D (Antonio, 2011).

The year of *Yazdgerd III's* sitting on the throne, was chosen by Iranian government as the beginning of a new time reckoning system, called *Yazdgerdi* calendar. When the *Arabs* conquered Iran, Zoroastrian intercalation system, manifested in *Yazdgerdi* calendar, with a solar year of 365.25 days, was in use. A normal year contained 365 (complete) days, and after 120 years an extra month with 30 (= 120 × 0.25) days was added. This calendar, as a Zoroastrian cylindrical system with the year of reigning of *Yazdgerd III* (632A.D.) as its beginning, played the role of the official Zoroastrian calendar in Islamic era as it is in use now among the Zoroastrians of Iran and India. Finally, it is necessary to shortly speak of the names that Iranians used for both the months and the days of a month. One may find the names of the months for Achaemenid calendar and their Old and New Elamite and Babylonian equivalents related sources.What is interesting for us in this paper is the fact that the names of the months in Zoroastrian calendar have been those names that have been maintained during the Islamic era, and, finally, have been officially recognized in the new Iranian (solar *Hijrī*) calendar approved in 1925 A.D. (to be described below as the official Iranian calendar).

3. *Nowruz*.

Nowruz is the national holiday of Iranian and some of the neighboring countries that will begin on the first day of spring and celebrated this great and glorious day across the country (Yousefvand, 2013: 220).

Nowruz starts at the precise instant when the Sun, in its apparent annual course on the sky, coincides with the vernal equinox, an event that can occur at any time during the 24-hour diurnal period. The vernal and autumnal equinoxes are defined as the points of intersection between the ecliptic (the apparent path of the Sun on the sky) and the celestial equator (the projection of the equator of the Earth on the sky), although the vernal equinox is the reference

[15]For a good report and analysis of Iranian calendar throughout its history see Seyyed Hassan *Taghīzādeh, Gāhshomārīdar Iran-e Ghadīm,Seyyed Hassan Taghīzādeh, Maghālāt-e Taghīzādeh* (=Taghīzādeh's Papers), under the supervision of *Īraj Afshār* (Tehran, 1970),1; Antonio Panaino, "Calendars", Pre-Islamic Calendars, Encyclopedia *Iranica*, online version, {http://www.iranicaonline.org/articles/calendars}, accessed 16 Dec. 2011.

[16]*R. T. Hallock*, Persepolis Fortification Tablets (Chicago, 1969), 74.

[17]*W. Hartner*, "Old Iranian Calendars", in Cambridge History of Iran (Cambridge, 1985),2:747.

[18]*Seyyed Hassan Taghīzādeh*, Old Iranian Calendars, Royal Asiatic Society, 1938, online version, {http://www.avesta.org/taqizad.htm}, accessed 16 Dec. 2011.

[19]*Antonio Panaino*, "Calendars"Pre-Islamic Calendars, Encyclopedia Iranica, online version, {http://www.iranicaonline.org/articles/calendars}, accessed 16 Dec. 2011.

point from which the right ascensions (equator system) and the longitudes (ecliptic system) of the heavenly bodies are measured. The vernal equinox is also the moment when the Sun appears to cross the celestial equator heading northward. However, nowadays it is more conveniently defined as the instant when the Sun's ecliptic longitude is zero degrees. The *Nowruz* event is at present measured to an accuracy of better than 1 millisecond (Malakpour 2004).

4.1. Laki ethnic

Today, there are several definitions of ethnicity, each of which emphasizes certain elements of this social phenomenon, the people are a social organization formed in the territory of particular country and includes people who have established economic, cultural, and relationship throughout history they have language, cultural characteristics, social values and common traditions (Abutaleby,1999: 131)Laks, an Iranian people, are mostly concentrated in the province of *Lorestan*[20], *Ilam*, *Kermanshah*, *Hamedan*, and adjacent territories in Iraq[21] (Yousefvand,2013:35). There is also a considerable Laki population in Kurdestan; smaller groups can be observed in other regions of Iran, like Qazvin, Rry, Varamin, Kalardasht, Eastern and Western *Azarbaijan*, *etc*. The Laki vernacular belongs to the northwestern group of Iranian language, though showing close relationship with southwestern dialects. Laki dialects, having preserved many archaic features, are of considerable value from linguistic perspective (Yousefvand,2008:114). The proximity of the language and culture of the Lak with the Kurds and Lures was generally considered to be Kurdish or Lure. Some believe that word Lak has been taken from the combination of Kurd and Lure, according to the study, the people of Lak are a group independent of Iranian Aryans, which having affiliation with other Iranians, have their own ethnic linguistic regional. Based on information written in the resource, the origin of the Lak can be divided into several groups: The first group believes that the people of Lak don't have an independent identity, but they are considered under the Kurds. For example, Badlesy in the *SharafNameh* know Lak is one of the tribes of Kurds (Badlesy,1964: 424). Other sources referring to Kurds include: Cherikof,1875:227 /Kerzen, 1966: 274 / Vadiee,1970: 25 /Hosury,1964: 23 / Samady,2001: 25. Some linguists like O. Man and Iranologist such as Minorsky attributed Lak to Kurds based on the linguistic similarities of the Kurdish language (Mann, 1904: 117). Another group of source, Laki people, are from the branches of the Lure people (EzadPanah, 1998: 8 / Amanollahy,1991: 51). In another group of contemporary writers, the study of cultural and social elements and hysterics concludes that the Laks are an independent group of Kurds and Lores who themselves have an independent identity, because of their close proximity to the Kurdish and Lore groups, thy have been mixed with them for many years and they have learned many of their cultural and linguistic elements, the proximity and mixing of the Laks with the Kudrs and Lores has made it difficult for them and others to recognize their original identity. Hence, in different source sometime and occasionally Kurds or Lore, or a combination of both ethnic or is ethnic minorities were introduced. The source that introduced the Laki tribes as an independent group are: Aly Pour,2004:17 / AskaryAlem, 2003: 9 / Valezadeh,1962: 54 / Yousefvand, 2013: 21 / Gharavand,2001:82.

4.2. Laki chronology.

Calendars as one of the methods of measuring time is the systematic and counting of days from the beginning of a night and certain day (Malek Zadeh,2006: 83). Time was divided into two kinds, sacred and ordinary from in ancient times, the sacred time was spent on sacred thing of faith, and ordinary times were spent on ordinary matters (Yousefvand, 2013: 220). The emergence of the chronology was not merely rooted in the material needs of the planting and harvesting, but in faith affairs, too it was a great belief in human, although it should be noted that things like agriculture and the like were never outside the circle of religious affairs (Behar, 1997: 222).In addition to being a sign of scientific precaution, is a Laki calendars has been some remarkable sings. Although similar to the calendars of other tribes, it may be influenced by the scientific and astronomical information of its neighbors. Some special names, such as names of the months, festival, chapters, and other calculations, are based on the originality of folk Laki calendar. This cultural heritage remains intact, closely related to the calendars of ancient Iran, and commemorates the national religious celebrations of the pre- Islamic.

The foundations of Laki calendar are based on the realities of social life, the changes in the nature, the climate, The lives of animals, bird, agricultures, livelihoods, lifestyle and the spirit of the legendary Laki syndrome.

Discussing Laki chronology and its calculations and attention to the beginning of the year, the division of the night, day, week, decade, month, season, year, and comparison with pre- Islamic, is based on the history of the Laki calendar subscriptions with the ancient calendar.

4.3. Bases of Laki history

Except for calendars that were officially or now officially, in some parts of Iran, with some modification or manipulation in official calendars, there are some types of calendars commonly referred to as local calendars (Reza zadehMalek,2006: 177). Each tribe and group of Laki people, like other peoples, have identified the incident that day consider important in their origins and history. Types of events, such as famines, tribal wars, economic problems, contagious diseases, famine and drought, looting, some death, floods, cold and extreme heat, are the origins of Laki history. With to the religious unity of the source, origin Laki histories are closely interrelated with other ethnic groups in Iran. In the history of Islam, the movement of the moon was calculated around the earth instead of the earth's rotation around the sun. in the Qajar period, when the Iranian government computed the earth rotation around the sun instead of

[20] Most the Lakes live in *Lorestsn* and *Kermanshah* province. *Kermanshah* Lakes are located in *Harsin*, *Kangavar*, *Bistoon* and part of the *Kermanshsh* city.

[21] Some people of Lak live in the cities of the *Karkuk* and *Kaneghain* of *Iraq*, according to some views of the main core of the Iraq and has been brought up for various political reasons for various periods.

the moon around the earth, and throughout the country, Iranian months replaced the Arabian months. Then, in 1925, Reza Shah formally introduced the first spring as the beginning of the year, and the use of the ancient Iranian months become a common occurrence (Taghezadeh, 1937:3). These change in policies and the change in the origin of calculations by the rulers also influenced Laki histories.

4.3. Calculations with the day and night, week, sixth and Period of ten day.

Sometime in the day and night Laks has been activities they use certain terminology specialties. over time, the various tribes who took the week, each of the days of the week attributed to one of the seven famous plants, In the pastnot far from the movements of the stars, the moon and the sun measured time, the most important activities of this people were the movement of nomadic motion of the celestial bodies.

Table No 1, divided with the day and night.

Laki word	English	Persian word
Es	Second	*Sanyeh*
Daghigheh	Minute	*Daghigheh*
Ger	Quarter	*Robe*
nimsaat	Half an hour	*nimsaat*
Ye Saat	One hour	*YekSaat*
Ruž	day	*ruz*
ŠÓ	night	*shab*
ŠÓSO	morning	*Sobh*
Nemaru	midday	*Zohr*
Domazor	Afternoon	*badazohr*
evara	Evening	*ghrub*
ajasar	Daybreak	*sahar*
BalavalkalaŠir	midnight	*Nesfshab*

In the division of hours and night, used of these phrases, it can be said that it some parts of the Laki region, minor differences exist. The beginning of the calculation of time begins at the beginning of the night. One of the believers in the region's pastoral nomadic is that each family owns one of the days, this belonging is inherited to subsequent generations, e.g. if the family that owns itself on Tuesday, doesn'tdo some work on this day. This tradition wasn't necessity to be remembered for shepherds who have long been engaged in ranching pastures, but are strictly observed. It used among Laki villagers and nomadic tribes calculate the time with a multiple of sixth[22], so six days is one week. Sixth is keeping the account of the days with a multiple of the six, for example, sixth, twelfth, eighth until thirty-eighth after the *Nowruz* day, the general belief is that rain occurs in these days. In mountainous areas, they keep this number up to 60 days after *Nowruz* day. Keeping an account on the basis of the tenth is another division of this people. The decade is the most important means of organizing agriculture and shepherd affairs, and it begins on the tenth day after Eid or *Nowruz* day: the tenth, twentieth, thirtieth, and continue to one hundred twenty after *Nowruz.*

4.5. Calculation with month.

The length of each of its twelve months is, with very good approximation, equal to the duration of staying of the Sun in each of the twelve constellations of the Zodiac, as has been said of *Jalālī* calendar by *Tūsī'sZīj-e Īl-khanī* (Abdulahi,1986: 305). In different societies, at different time, the casualties has been every month from 28 to 32 day and night, which in general is meant to mean total of 30 days a month, although it may be28,29,30,31,32, days (Reza zadeh Malek,2006: 48). It can be said with certainly that the Persian names of the solar year have become popular among some of the villagers and nomads in the last 50 years and are not popular among the general population. Old believers and seniors nomads are familiar with the traditional names of the month and don't know the modern Persian motifs. The names of some Arabic months are clearly visible due to religious beliefs among the Lak tribes, but they are not applicable to agriculture and pastoral nomadic, the belief in the sinister of some days and months in the Laki calendar is clearly seen and sometimes thy make legend in this regard. They beliefs, unlucky seven days: third, fifth, thirteenth, sixteenth, twenty one, twenty four, twenty five, if someone doing at this seven days, such as traveling, weddings, shopping and other thing, he will certainly at soon to be capture. Among the sinister days, number of 13 is more than the other days sinister (Yousefvand, 2013: 220). Thirteenth days in ancient Iran reminds the final chaos of the word and ending the life of the world. The intensity of this belief is to the extent that, if family has to commence in one of its fateful days, it will move tent before the coming of the next night sinister, which will mark its day on the happy day and do not anything to harm nick, projections and predictions are made from the movement of stars and the moon. Astronomy is different from the popular astronomers in cities and scientific circles, so it has been traditionally reserved.

4.6. The beginning of Laki year.

During one time, the, Earth rotation around the sun is the time of day and night equally then the days are taller and the nights shorter once again, the length of the days and the length of the nights is equal again, and since then, it's shorter for days and nights longer, after that, the length of days and night is equal.For this reason, the causes for one time calculate the Earth's rotation around the sun for one year, and is called the year (Reza zadeh Malek,2006: 49). The

[22] The used of the sixth term is clearly seen in time calculations and is common.

beginning of Laki year like Iranians on the first day of spring, but among the villagers and some areas with a different kind of Laki yearly we start to be in the first autumn and in the local term say that *Verd*. In other cases, *Verd* means the turning of the annual planting or the mating time of the animals. It is likely that between the *Verd* Laki year and the old year that was used in the inscriptions of Darius the grate Achaemenids king[23] that beginning coincide with the first autumn, so there is relationship between these (Homaee, 1961: 197). Farmer works from the beginning of spring till the end of summer, then harvest and return from the field and the garden to the village, therefore, change in the context of his life and the word of nature sees it as the beginning of the year. Most marriage ceremonies are also carried out in the fall season after harvest, the year is different from the tribes that call it the year of the shepherd. The villagers formally consider the first spring as the beginning of the year and the first autumn as the informal start of the year, if the nomads being the official year from the beginning of spring and the year of the unofficial the beginning of the summer, because in the summer, the tribes offer livestock products to the market and see bouts in their lives, therefore, the beginning of the actual year for farmers is the beginning of the autumn and the beginning of the nomadic shepherds during the first summer, because they see significant changes in their lives in terms of their economic and displacement in these seasons.In official Iranian calendar, as a calendar based on astronomical foundations, the length of the year is the length of real or mean solar year; the first day of the year is determined in accordance with the moment of coincidence of the center of the Sun and the vernal equinox during the Sun's apparent revolution around the Earth; the first year of the calendar is the year in which the prophet of Islam has immigrated from Mecca to Medina (622 A.D); and the year is divided into 12 months (from *Farvadin* with 31 days to *Esfand* with 29 or 30 days). As we will see below, this calendar has been established on the achievements of Jalālī calendar, a calendar that has been constructed about 1079 A.D.

4.7. Shepherd's year.

The nomadic tribes live in tribal way and based on primitive solidarity, the tribe consist of several of clan and clan of several sect and sect of several family (Yousefvand,2013: 142). Shepherd year beginning at the summer 5 days past and at the first summer the end the shepherd's year starts from 5 days after the summer and ends in the first summer, so they do not count 5 days of the year. The end of the shepherd's year is celebrated as *Meroo*, and the shepherd, after 5 days of rest, concludes his contract with the owner of the herd, within 5 days, the shepherd and owner of the herd can cancel the contract, but after 5 days, owner and shepherd can't cancel the contract between, each of the both parties intends to terminate the contract ahead of time, he must pay all the damages other party. The villagers also more concerned with planting and harvesting, the names of the months of the nomads with the villagers are slightly different.

4.8. Laki Seasons.

The Laki year same other nation consists of 4 Season and it consists of three month each season.

Table No 2, comparison of Lki seasons with ancient Iranian seasons, like Pahlavi and Avestan.

Avestan	Pahlavi	English	Laki season name
Wahār	*Wahār-wahārig-medozarm*	Spring	*vehâr Wahâr*
Hāmā	*hāmín*	Summer	*tāweso*
Petideaz	*pādēz*	Autumn	*pāwiz*
Zem – zym	*zam*	Winter	*zémésözémga*

4.9. Stars and constellations.

Of the shepherds it's usually heard that we work with scorpions tonight and take the lamp from a mother, this statement is a statement of alertness that the local speak with astronomical terms[24]. Stars and constellations before the clock become popular, and now in some parts of the region, the trend continues, looking at the sky, they know the time and recognize when the herd is moving and they are ready to milk, the people of tribes during the day and night calculated time the movement of the sun and moon. Some of the constellations like the *Haft Turan* or seven sister or Venus stars are the most important nightly guide.

[23] The remaining of the Achaemenids period show that during these period two types of chronology has been prevalent: 1-chronology of the first Achaemenids kingdoms until the end of Darius the great (485-521 BC). 2- The second period from the late Kingdome of Darius the great continues until the disappearance of the Achaemenids Empire. In the first period, which called the ancient calendar, perhaps after the migration of the Aryans and the influence of the western Iranians from Babylon, Assyria and Elam, or by the chronology preceding the migration, the beginning of the year begins from the autumn (Hinnell, 1941: 471).

[24]. Information is taken from *Haj Ali Shah Yousefvand*, 78 years old the village of Dehrahm, Alashtar region; *Haj Abdol Reza, Yousefvand*, 50 years old, of ALashtar city.

4.10. Laki moons.

It is correct that in the *Qura'ns* counting the number of months 12, so this count is the same for all nations and tribes, but with different titles (*Quran*, 9/36).

Table No 3 comparison of Laki moons with Persian and English moons.

English moons	Laki moons	Persian moons
April	Khakaloa	*Farvardin*
May	Golrezo	*Urdibehesht*
June	Galarezo	*Khordad*
July	Perper	*Tir*
August	*MongGarma*	*Mordad*
September	*Sarkharmo*	*Shahrevar*
October	*Kahalpakākar*	*Mehr*
November	*badésöēl*	*Aban*
December	*mongasea*	*Azar*
January	*Hamil*	*Deay*
February	*Mamil*	*Bahman*
March	*Avalvehar*	*Esfand*

1- *Khakaloa*, this month is April or by Persian *Farvardin* moons, *Khakaloa* means the rub the lips on the dirt.The buds of the plants in this new moon are small and the animals melt their lips when they to graze.
2- *Golrezo*, it is equal to the moon blooms, because all the gardens bloom this month.
3- *Galarezo*, sell the herd of sheep is this moon.
4- *Perper*, this month has coincided with harvesting and drying them.
5- *MongGarma*, it is famous for the heat of the moon.
6- *Sarkharmo*, moon harvesting and selling products.
7- *Kahalpakākar*, moon blowing and dandelion displacement.
8- *Badésöēl*, it is famous for the moon rising wind.
9- *Mongasea*, it is famous for the black moon.
10- *Hamil*.
11- *Mamil*.
12- *Avalvehar*. This month is the first spring.

4.11. The practice of fortune telling and horoscope by stars with blessed and unblessed days.

Inadequate human knowledge in the past did not allow him to recognize the sky and stares; they considered the stars and the planets to be the forces of the beneficent and devilish being, which captured the magic in the word and its phenomena. Astrology was commonplace from the stars and planets, and predicated the same way as the science of astronomy, they belief astronomy is a branch of the divination science (Damavandy,2005: 86). Belief in the influence of stars and plants on the fate and constraint of man among the Iranian is characteristic of the *Zurvan* religion. The belief in the determining the fate of the sky, the belief in the effects of stars and planets, and the transfer of the will of the sky, are example of the continuity of this religion among the public (Jalay Moghadam, 1993: 85). The footprint of this thought is also found in Persian literature among great poets. Believing in the effect of stars and plants on some days of blessed or

sinister astronomers and astrologers has had high level of influence among rulers and people, part of this astronomy knowledge includes good and eviland partly related to horoscope and astrology (Baghery Hassan Keadeh & Heshmaty, 2014: 9). All the collected materials illustrate native thoughts and beliefs of the Laki population. Having a centuries-old prehistory, this beliefs still preserve inhabiting the Near East, especially old Mesopotamia. The most popular reason for what people turn to this practice is predicting the determination of fetal sex by prediction. In the Laki milieu it is a special honor to give birth to a male or female infant. There is a huge bulk of different methods applied for this purpose, like, *ChelSoru*, (lit. "forty songs"), *Tari Tari Taralah, Arvareh Gusfand*, (lit. "jaw of sheep") *Chos Gorg*, (lit. "hole of a wolf"), opening of hearths of animals, *Fal Gush*, (telling fortune by the words of the first comer), etc. there are also a number of other methods widely introduced among Laks like telling fortune by month or stars, (Yousefvand, 2008: 114). These cases are non-scientific prediction methods for fortunetelling among of Laks in Iran.

Conclusion. One of the common features of human Rituals is human attention and glance at the sky and the phenomena in which it is manifested. The phenomena of the sun, which are life, and the moon with its one circulation and stars, which is clear part of the moonlit nightlife, has been long time used as criteria for human measurement. This paper, which is part of the folklore of the Lak tribe, demonstrates the correct understanding and recognition of the timing and specific terms of the calendar, the way of life and various types of timeliness, taking into account it ancient culture elements that remind the ancient Iranian culture. Research shows that the calculation of time, fluctuation and seasonal changes are based on the livelihood lifestyle, planting and harvest, and their life. Therefore, measuring the time and frequency of Laki according to its age and history somehow represents the life of livestock, agriculture and the time of sale of livestock products, orchards and crops. The matching of the year, month, season, and other calculation of Laki with ancient Iran shows that the Arab, Turkish and Mongol invasions and other nations have not been able to eradicate these ancient elements that are verbally transmitted and, in time, less than other subjects and has become. The finding shows that this chronology structure and this foundation are based on their lifestyle and is correlated with ancient Iranian calendars.

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THE GUARANTEE SERVICES PATHOLOGY IN LARGE ORGANIZATIONS – PARS KHAZAR CASE STUDY

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Abstract. Todays, with the increasing competition in the production and sale of diverse products on the market and the increasing organizations efforts to produce value for customers and consumers, the selection of competitive advantages in business is very important. One of the most common competitive advantages is the provision of services along with the sale of the product to customers. The replacement of faulty products from customers, which is called "warranty", is one of the most common services in selling products. Warranty service is costly for manufacturers and is not usually considered to be effective in organizations, and in the long run, it costs a lot to the organization. Consequently, like any other process, it is necessary to evaluate and compare its results with the primary goals and analyze the causes of the deviation, and finally identify shortcomings and take action. In the present paper, analyze were carried out using information from 2,400 products from the Pars Khazar Manufacturing Company. During the current analysis, the process of replacing defective products and comparing the results with the goals has been examined, which results can be extended to other large organizations. The result of the current research is to identify the key factors affecting the effectiveness and efficiency of the process of warranty, such as marketing, distribution, logistics, product design, staff training, standardization of processes, information systems, organizational corrective actions, and agility.

Keywords: Pathology - guarantee service - Great Organizations – Case study

Introduction. Along with the development of marketing and the growing attention of organizations to the customer needs and demands, we are faced with a variety of new ways of attracting and retaining customers. For various reasons, the same marketing principle in different organizations is often seen in different ways and various problems. Organizations vary in size, focus, goals, strategies, policies, programs, controls, training, and so on. And each of them uses different forms of systems and methods. Sometimes the organization does not only achieve its goals by using systems, that also puts a lot of costs on the organization. The guarantee service is one of the services behind the sale of products, which is often emphasized in advertisements. And its proper implementation can create a good competitive advantage for the organization. Of course, the lack of standardization of the guarantee service process may also generate significant losses. The subject of the current paper is to examine the internal organization results of the implementation of the guarantee process in large organizations and to analyze the causes of possible process deviations. In this article, Pars Khazar Industrial Co. is selected as a case study. And doing this study on the one hand can improve the internal processes of the Pars Khazar and, on the other hand, its results will be extended to other similar organizations.

The Pathology Case Study of guarantee services of the products in Pars Khazar Industrial Co.

Pars Khazar Industrial Co., as the first manufacturer of small household appliances, started its activities in March 1969 with the cooperation of Japan's Toshiba Co., at Pars Toshiba brand. After the Islamic Revolution in Iran, in November 1982, Pars Toshiba Company name was changed to Pars Khazar Industrial Company. Currently, Pars Khazar Industrial Co., as the largest manufacturer of small electrical household appliances in Iran, operates as a joint stock company.